

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVERHOLDERS."

JAMES BARNABY, Publishing Agent.

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.
Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor. All others to JAMES BARNABY, Publishing Agent.

THE BUGLE.

Notes of a Journey.

MARLBORO, July 20th, 1851.

DEAR MARIUS:—Whilst on my way to Iowa last fall, and on my return this spring, I had an opportunity of witnessing Slavery in some of its various aspects. On my way out my fellow passengers on board the steamboat were from various parts of the country; from the east, north and south, many were moving their effects from their own State to the land of prairies beyond the Mississippi. Some Southerners were returning from their accustomed northern tour during the hot season, taking with them their hired waiters, as it is not safe to bring slaves north. Others were emigrating from Virginia and Kentucky to Missouri, taking slaves with them, amongst whom there were three young women, beautiful in form, tall and athletic—but oh! how sad in countenance. Two of them had babies, they once had husbands, from whom they were ruthlessly discovered by the foul demon who claimed them as property, and drove them to their boat from the streets of Louisville, to be "shipped" to the hemp growing part of Missouri. And then there were four men and one boy besides, bound for the same region of country, and all eight were huddled together at night on the upper guards to sleep. As I watched their endeavors to bury themselves beneath the filthy pile of rags, provided for their covering, my heart sickened within me; and when I remembered, these are slaves, owned by a fellow mortal, bought and sold, whipped, robbed, outraged in every sense of the term, altogether at the mercy of a brutal, avaricious, God-defying master, I turned away with feelings of mingled pity and of horror; of pity, not less for the presumptuous being who dared claim the image of a common father as property, than the claimed; and of horror for the system. Thus they slept, in the damp chilling night-air of the month of November. And their food was the crumbs and scraps that were scraped from our table into a common receiver and placed before them on the floor, as for dogs. On our way up the Mississippi one of their number died of cholera.—True, efforts were made to retain his spirit but to no purpose; it was a loss of \$1,000 to his owner, but a far greater gain to him. Great sympathy was expressed in behalf of the loser.

This Spring there were a number of slave-owners on our boat who were coming to the northern States to spend the summer as is their custom, bringing free nurses whom they treat with the utmost disregard. Thus, during the summer months of each year our atmosphere is polluted by the presence of slave owners, who flee from the scorchings of the summer heat, to our more genial climate. If we were a free and virtuous people here at the north, we would cause a hotter atmosphere to envelop them, than ever the most fevered brain of a madman fancied to permeate the halls his Satanic Majesty. But such a people we are not. Men, with their fingers dripping with blood, with their pockets lined with stolen money, women enveloped in the price of broken hearts, of battered chastity, walk at noon, the most honored and idolized of beings, amongst us. What argument further need we to prove the pro-slavery character of the North.

How long things shall remain in their present deplorable condition depends upon the abolitionists to say. How long, that great reservoir of corruption shall be permitted to eject its blasted and blasting specimens of humanity amongst us, depends on us to say. I would say to the people of the North, as you value your own salvation, as you value the intelligence, the morals, the prosperity and the happiness of your country permit it no longer. Would that it were in my power to utter a word that would cause my fellow abolitionists to feel the weight of the responsibility that rests upon us as such; me thinks our enterprise would not drag so heavily as it does—but enough.

Yours in hope, T. M. W.

FLAX CULTURE.—A Committee of the Massachusetts Legislature, appointed to procure information concerning the Culture of Flax and the probability of its substitution for cotton in the manufacture of cheap fabrics, report that there is no doubt that the plant can be raised abundantly in every State in the Union under proper tillage, without exhausting the soil; and that it is but reasonable to conclude, from recent developments, that Flax may soon be adopted to a considerable extent, as a substitute for cotton, in the manufacture of the class of fabrics referred to. It is affirmed that not less than 46,000 acres of land in the State of New York were sown with Flax in 1840.

The Veteran Jerry Hacker, who is captain of the Pleasure Boat, has the following as part of his last cargo. Success to the staunch little craft—many and pleasant be her voyages. She always carries a full cargo and that which is more precious than gold.

Slavery a "Bone of Contention."

NORTH CAROLINA, July 9th, 1851.

FRIEND HACKER:—Some kind friend has been good enough to send me a few numbers of your "Pleasure Boat," and I am so much pleased with it, that I desire to see more of it. I send enclosed, one dollar (in gold) for which you will please send it to me. I fear, however, it contains a "Cabin" I fear, will eventually produce a dissolution of our Union—but as all good meat contains more or less bone, I have concluded for the sake of the good, to put up with the bone and give you a fair hearing.

Respectfully yours &c., J. K. G.

REPLY.

Well, Friend G., that is rather liberal.—Some are not willing to take meat that contains any bone, and rather go without meat or feed on almost anything than eat that which is bony.

I suppose the Cabin he fears is the Hall of Liberty, in which we advocate the right of all human beings; if so, it is a bone that all had better make up their minds to pick, and the sooner the better.

Our whole crew believe that every human being has a right to life and liberty, and to the means to support life, and when we cease to advocate this doctrine may the Boat go down to "Old David's Locker" without a friend to mourn its loss.

I am not in favor of urging slaves to murder nor in any way to wrong their masters, even to gain their liberty, yet I do think that slavery is one of the greatest pieces of injustice that the sun ever shone on, and that it will yet prove the utter overthrow and downfall of this nation unless speedily abolished. We might as well place a deadly serpent in our bosom, and expect to escape harm, or hug firebrands to our heart and expect to escape unscathed, as to grasp human beings as slaves and expect to prosper.—Slavery is against the laws of eternal right and must eventually fall beneath the mighty arm of right, and the longer the American people hold up the dreadful wrong, the more terrible will the crash and ruin be when it does fall. My heart sickens when I think that this great nation which has been exalted to heaven in point of privileges, and might have been the most glorious nation that ever existed, has covered herself with infamy, and must yet be thrust down to hell,—must be rent asunder by the blood of its own children. What I write is not guess work—it is not the raving of a fanatic, but solid truth, and that will stand through time and eternity. This nation is a Union of thieves—a horde of pirates—they have robbed, fleeced, murdered the once inoffensive Indians, and nearly destroyed them from the face of the earth; have stolen the black man from his native country, reduced him to a level with beasts, and exacted his labor with stripes which mercy would weep to see them inflicted on the dead body of a once faithful brute, and has enslaved his children from age to age, living in idleness and luxury on the products of their toils, while the poor oppressed, were toiling from sun to sun, and faring hard, robbed of parents, husbands, wives and children—she has murdered and robbed the Mexicans without cause—in short, our "blessed Glorious Union" has plundered all that she had courage to attack—has been built up in oppression and wrong and bloodshed, and though she may prosper for a time, the elements of destruction are contained in her own organization, and perish she must, unless she soon bestirs herself to come into possession of a better spirit. Wrong and outrage and oppression cannot always prosper; and those who flatter themselves that human slavery can always be defended and protected, and supported in this nation, are just as much mistaken as they would be in waging war with Omnipotence, with a hope of victory.

Though I am opposed to slavery of all kinds, I do not feel like denouncing the slaveholders of the South as the worst of men. I consider them no worse than the northern land monopolists, who grab the land and then grind down their homeless landless brothers, in their wages, and wear them out faster than they do machines of iron and wood. They are no worse than our northern priests and churches, a majority of whom are the bull dogs and hunting hounds to guard and defend slavery and catch slaves. I doubt not there are many among slaveholders who are kind and humane,—also many who love slavery for its profit—and many who, having been brought up in its midst, do not see what a monster it is, while others consider it a curse and would be glad to be rid of it if they were able to free it. But perhaps I have said enough for the present; I do not like to place too much bone before a passenger at once, till he gets a little used to picking.

Now will my friend reason with me a little? Will he give me all the reasons he can in favor of human slavery?

"SO DIES A WAVE ALONG THE SHORE."—A Governor's train of Potomac Indians from Michigan passed through our streets on Monday. They are the remnant of the tribe on their way to their new hunting ground at the far Northwest. So they pass away. There is something mournful in the sight—the last of that proud and powerful race, broken in spirit and corrupt in blood, passing from shore to shore, towards the last remaining acres of their inheritance by the setting sun. Homestead exemption is not for them.—*Kenosha Democrat.*

From the Ohio Cultivator. Flax Cotton and M. Claussen's Invention, PROSPECTIVE ADVANTAGES TO AMERICAN FARMERS.

LONDON, June 18, 1851.

FRIEND HARRIS: Among the first subjects I had noted down as demanding particular investigation during my visit here, is the one named at the head of this letter; and hence as soon as I had completed a general view of the crystal palace and its contents, I sought after the Chevalier CLAUSSEN and his very interesting display of articles illustrating his invention. I found him surrounded with specimens of flax and flax cotton, in all stages of its preparation and manufacture, and himself very free to communicate the fullest information I could desire on the subject; and as I am inclined to believe this information will be found of much practical value to the farmers of Ohio, and our Western country generally, I will devote this letter to flax cotton, instead of the World's Fair in general.

In the Ohio Cultivator of May 15th, may be found a partial description of M. Claussen's invention, for which he has obtained letters patent in most countries of Europe, and in the United States. He has recently disposed of the right for the United States, to a couple of gentlemen of this city, one of them an American, who inform me that they are now effecting arrangements for the speedy introduction of its use in our country, and they are determined to prevent any monopoly of its advantages by speculators, by granting rights on moderate terms to persons or companies in numerous different places. Particulars, as soon as determined, will be announced in the Cultivator and other papers.

In the mean time I would suggest to such farmers as are now growing flax for the seed, that they may be well for them to save the straw in a dry and secure place, after the seed is thrashed out, as it will in all probability be worth from \$5 to \$8 per ton, or more as soon as the simple machinery can be introduced which is required for reducing the fibre from the dry straw to a suitable condition for market, which we are assured shall be introduced during the coming autumn or winter.

This machinery is only a series of iron rollers, propelled by horse or other power like a threshing machine, which crush and break up the woody portion of the straw, so that by shaking or scutching, it can be mostly separated from the fibre; although by this dry process the fibre is left in a coarse, and half-cleaned state. It is now ready to undergo the chemical process and manipulations described in M. Claussen's pamphlet, (See O. Cult., May 15) and is also in a fit state for putting in bales, like cotton or hemp, for market, and is worth from \$50 to \$80, or more, per ton, as prices now range, to persons who may engage in the business of completing the process and shipping the cotton to the manufacturers.

The value of this material to the manufacturer, will of course vary slightly according to the price of cotton, and may be supposed to be about the same price, in its finished state, as fair qualities of cotton, say from 10 to 12-13 cents per pound in New York, or from 12-13 to 14 cents in England.

In estimating the cost of producing flax cotton in England, M. Claussen puts the value of the flax straw at \$20 per ton; or of the rough fibre as cleaned by the grower at about \$60 per ton; then the cost of materials and labor for completing the process, at about \$25 per ton of rough, or \$50 per ton of finished fibre, making the total cost to the manufacturer about \$175 per ton—which he is sure is a liberal estimate—and this is only about one-half the ruling price of cotton for the past year.

In regard to the value of the flax cotton for manufacturing purposes, all the experiments that have as yet been tried, seem decidedly in its favor, whether used alone or mixed with cotton or with wool. I have examined fabrics of each class, and can testify that their appearance is good, and their strength quite remarkable. I will enclose this letter a small sample of the flax cotton, and also of unbleached muslin made from flax and other cotton mixed in equal proportions, for the inspection of any readers of the Cultivator who may be curious to see them.

To show that experienced manufacturers have full confidence in the success of this new article, it may be stated that several large establishments are prepared to engage in the business as soon as the new crop can afford a supply of the material. Among these are "the mills of Messrs. Quitzow, Schlesinger & Co., near Bradford, and Mr. Dagan, near Cork, in Ireland; also of Messrs. Bright Brothers & Co., Rochdale, England. Samples of the cloth woven at the mill of Messrs. Bright Brothers, of Rochdale, were exhibited at the meeting of the Royal Agricultural Society, on the 26th of February, as well as of the following articles as noticed in the official report of the proceedings: "Sample of flax straw, prepared according to the new process, adapted for linen manufactures. Sample of long fibre scutched from the above. Samples of pure flax fibre, or British cotton," adapted for spinning on cotton machinery. Sample of yarn spun on cotton machinery, some from all above flax fibre, others mixed in various proportions with American cotton, these mixtures being termed by the inventor flax cotton.

Samples of flax fibre prepared for mixing with wool. Samples of yarn produced on ordinary woolen machinery, composed of wool and flax in various proportions, termed by the inventor flax wool. Samples of flannel woven from the above. Samples of fine cloth woven from yarn composed of flax and wool in various proportions, and dyed.

Flax fibre prepared for mixing with silk, and dyed of various colors. Flax fibre mixed with spun silk, and termed by the inventor flax silk. A sample of yarn produced from the above. Samples of flax cotton yarn dyed of various colors.

Samples of cloth woven from flax cotton yarn and wool, dyed.

After a full and careful investigation of the whole subject, the Royal Agricultural Society give the following conclusions in their official report, in regard to the advantages of this method of preparing flax:

"That by the new process flax is rendered capable of being spun, either in whole or in part, on any existing spinning machinery. That the fibre to be mixed with cotton or spun alone on cotton machinery, is so completely assimilated in its character to that of cotton, that it is capable of receiving the same rich opaque color that characterises all dyed cotton; and, consequently, any cloth made from flax cotton yarn can be readily printed, dyed, or bleached, by the ordinary cotton processes.

That the flax fibre can be always produced with profit to the British grower at a less price than cotton can be imported into this country with profit to the foreign producer.

That, as a consequence of this advantage, the manufacturers of this country will be less dependent on the fluctuations of the cotton crop for a supply of the raw material, and a more regular employment will be given to the manufacturing population, and the present amount of local rates be greatly diminished thereby.

That the British grower will of necessity derive great benefit from the supply of the wide demand thus opened to him.

"That with respect to the advantages of being able to spin flax in combination with wool on the existing woolen machinery, the first is, that the flax prepared by M. Claussen is capable of being 'scutched,' 'spun,' 'woven,' and 'milled,' in all respects as if it were entirely wool; having an advantage in this respect over cotton, which has not the slightest milling properties; on the contrary the flax fibre is capable of being even made into common felt hats with or without an admixture of wool. To such an extent has the milling property of flax been proved, that the sample of cloth exhibited had been woven to 31 inches wide, and milled up to 28 inches wide.

"That the flax fibre will not, under any circumstances, when prepared for spinning with wool, cost more than from 6d. to 8d. per lb., while the wool with which it may be mixed, will cost from 2s. to 4s. per lb. consequently, reducing the price of cloth.

That should this mixture be used, it would be below the present prices of cloth made wholly from wool, and being of equal, if not greater durability.

That should wool refuse, which cannot by itself be spun into a thread, may, by being mixed with this thread, be readily spun and manufactured into serviceable cloths.

That by this process flax may be also so prepared as to be spun in any certain proportions with silk upon the existing silk machinery; that when so spun, it is capable of receiving considerable brilliancy of tint.—That the fibre may be prepared for thus spinning at a uniform price of from 6d. to 8d. per lb. That as it may be spun in any proportion with silk, it is evident that the price of the yarn must be reduced according to the relative proportions of the materials employed, thus extending the markets, and giving increased employment to the operatives.

That, by M. Claussen's plan of bleaching, any useless flax can be converted into a first rate article for the paper maker, at a less price than the paper maker is now paying for white rags; and suitable for the manufacture of first class papers.

[We hope this last suggestion will be borne in mind by our paper makers at Delaware and elsewhere, and be the means of effecting some improvement in the durability and strength of our printing paper.]

The unlimited demand for the material is another strong reason in favor of this new discovery. The quantity of cotton required for the English manufactures alone is stated at 777,000,000 lbs. per annum—or a thousand tons per day! Of flax, the amount now used annually in Great Britain, is about 160,000 tons, not more than one-fourth of which is of home produce; the supply of cotton produced in the world, has not near equalled the demand, and it is believed that the growth of this article in the United States, has reached its maximum; hence the manufacturers of England are casting about to discover some new material, or new source of supply, and even if the flax cotton should form but a small relative proportion of that supply, it is easy to see that the demand would at once become so great that no farmers need ever apprehend a glutting of the market. Nor will it be possible for a supply of flax to be produced by the farmers of Great Britain or the adjoining countries of Europe, without serious detriment to their agricultural interests. It is obvious therefore, to our mind at least, that this discovery will soon lead to very important results to the farmers of the United States. More anon.

M. B. E.

EPICURATIC ANNOUNCEMENT.—The New Orleans Bulletin says, that the declaration that all men are born free and equal, is "a memorably epicuratic announcement in which a great statesman sacrifices the truth of history, philosophy and fact, and the sound equality of existing relations, to ambitious phraseology."

EMANCIPATED.—Matilda a colored woman, brought from Louisiana as a slave was discharged from the service of her owner on the 15th of July, by Judge Kelly of Philadelphia.

Homeopathy.—An editor down east in an article condemning the abuse of Abolitionists, calls Edmond Quincy a "creeping scoundrel!"

Pro-Slavery.

From Brownson's Quarterly Review.

An extract from a review of a Sermon by Theodore Parker.

"Mr. Parker plainly counsels resistance to the laws, down-right treason, and civil war,—not just yet. The hour is not yet come, and armed resistance might be premature, because just now it might be unsuccessful. The traitorous intention, the traitorous resolution is manifest, is avowed, is even gloried in, and nothing is wanting to the overt attempt to carry it into execution but a fair prospect of success. And what is of more serious consequence, the party of which this fierce declaimer is an accredited organ is now in power in this State, and has the governor and the majority of the representatives in both houses of Congress. It is in the hands of the great State of Ohio; it is in the hands of the great State of Pennsylvania, almost the majority in New York, triumphant in Vermont, and, we can but just not say, also in New Hampshire. Its principles are entertained by men who do not profess allegiance to the party. Nearly every member of Congress from this State, with the exception of Mr. Appleton, of this city, is in reality as much a Free-soiler as Horace Mann or Robert Rantoul. Mr. Winthrop, the Whig candidate for the Senate, was not a whit sounder than Mr. Sumner his successful free-soil competitor, and would have made a far more dangerous senator. The party has absorbed in its bosom all the separate fanatics of the free State; and all who, like ourselves, have watched its growth from 1831, are well aware that it has been steadily advancing, that it has never lost an inch of ground once gained; and that it had never for a moment met with a serious check. It is as certain as anything human can be that if it is not speedily resisted as it never yet has been, it will in a short time possess the power in nearly all the free States, and consequently in the Union itself. To what then are we coming?

"This statement will, no doubt, gratify and encourage the party but the party; has already become too strong to be pushed aside as contemptible, and we must not deceive ourselves as to the magnitude of the danger that threatens us. Both parties Whigs and Democrats, Waig more especially till lately, have criminally tampered with it, and aided it to acquire its present formidable power—a power which, perhaps, is no longer controllable. The measures hitherto taken against it have thus far only exasperated and strengthened it. The 'Compromise measures' of the late Congress, which it was hoped would allay the excitement, and prevent further agitation, have had only a contrary effect. We do not agree with the so-called disunionists of the South, for we are unionists, but it must be confessed that they have been the only considerable party in the country that has any tolerable appreciation of the Free-soil movement. They were correct in their predictions that the compromise measures would be ineffectual, and they have not overstated the danger. We say not danger to the institution of slavery, for the question of slavery loses itself in a much higher question, even higher and more important than the simple maintenance of the Union, in the question of the maintenance of society itself. The Free-soil movement is a society which red republicans and socialists are to Europe an society, and their triumph is the triumph of anarchy and despotism.

"Good, quiet, easy men, looking over their ledgers, or sipping their wine, may flatter themselves that there is no serious danger, and tell us that we are unnecessarily alarmed; but in all human probability, if the fugitive slave Sims had not been given up on the claim of his owner, the American Union had now already ceased to exist. It is all very well to talk of 'Southern blood' and the 'Hotspur' of the South, but there is something more than bluster just now. The Southern people are as virtuous and as patriotic as we, and their statesmen are as enlightened and sagacious as ours. They see what, with individual exceptions, we do not permit ourselves to see, that the free States are fast losing all their respect for law, and becoming unfaithful to their solemn engagements, and blind to all the claims of religion and morality. They see that the abolition of slavery at the bidding of our fanatics would be the dissolution of American society itself. They see the disorganizers steadily advancing, and that we are taking no efficient means to repress them, and they very naturally consult secession from the Union as the only means of self-preservation that remain to them. They may be wrong, but we of the North have no right to blame them for doing what we are forcing them to do, if they wish to retain any semblance of freedom.

"Let no man deceive himself with the vain hope that this radicalism now represented by the Free-soil party would stop with the mere abolition of negro slavery. It is the persuasion of so many of our citizens that it would, which renders it so dangerous. The abolition of slavery by violence, against the will of the master, and without compensating them to surrender, would be a great evil, but it is one of the lightest evils to be expected from the progress of Free-soil fanaticism. We assure the public, and it is the point we wish particularly to impress upon our readers, that the abolition of negro slavery is only an incident in Free-soilism. Neither the Free-soilers nor we can foresee where they would stop. Combining as they do in one all the several classes of fanatics in the country, and being the party opposed to law, to constitutions and governments, certain it is they would not stop so long as there remained a single safeguard for individual freedom, or a single institution capable of imposing the least restraint upon lawless and despotic will. No doubt there are, honest but deceived individuals in the party, who will not go all lengths with it; but they will be impotent to restrain it, and the party itself, must augment its licentious and despotic principles unless speedily and effectually resisted by the sounder part of the community, or by the merciful interposition of Divine Providence.

The essential principle of the Free-soil party, that which gives it so terrible a vitality, is not, we repeat, exclusively or mainly, opposition to slavery. Half unknown to itself, it is a party organized against law in all its forms, against all the principles and maxims of the past, and all the moral, religious, social, and political institutions of the present. It is a party formed against the common reason, common sense, and common interests of mankind. With the cant of religion and morality on their lips, its leaders are almost to a man, infidels and blasphemers, as well as traitors and disorganizers. They are men for whom it is not enough to sin from appetite or passion, but who must sin from principle,—for whom it is not enough to see good, approve it, and yet pursue the wrong, but who must pervert conscience itself, erect evil into good, and make sin pass for virtue. They aim at reversing all the judgments of mankind, they brand the Christian virtues as vices, and exalt the vices opposed to them to the rank and dignity of Christian virtues. Whatever has hitherto been counted sacred they pronounce profane, and whatever has been hitherto counted profane, they command us to respect as sacred. They say with Milton's Satan—

"All good to me is lost;
Evil, be thou my good."

Agreed.

To preserve that Union we must observe, in good faith, the constitution and all its parts. If that constitution be not observed, and its provisions set aside, the whole of it ceases to be binding. It would be absurd to suppose that either the North or the South has the power or the right to its provision. If the South were to violate any part of the constitution, would the North be any longer bound by it? How absurd it would be to suppose, when different parties enter into a compact for certain purposes, that either can disregard any one provision, and expect the other to observe it!—*Speech of Daniel Webster at Cape Springs.*

"Mr. Chairman, our opposition to the Fugitive Law is based upon the soundest principles of common sense of mankind.—While the southern are hiring northern freedom, enslaving and brutalizing them, they turn round and call on us to leave our employment, give chase and arrest their fugitive slaves. While violating the national compact in its most vital features, they ask us not merely to observe and keep our stipulation, but to go beyond our covenants to uphold their slave-claim on us to observe the compact while they disregard and trample upon it." [Speech of Hon. J. R. Giddings in Congress December 9, 1850.]

THE "GLORIOUS PRIVILEGES" OF OUR MODEL REPUBLIC.—The following, which we clip from the Ledger, elicits no comment from that Democratic paper.

"The Indignant Citizens of Warrentown, Geo., last week rode one Nathan Bond Watson on a rail, and lannacked his person, for promulgating his 'obnoxious sentiments' publicly and privately." They put him in a car and sent him to New Haven, Conn."

As we can imagine no "sentiments" more "obnoxious" in that latitude, than those proclaimed on the Mount of Olives, and exemplified by him who was "appointed to preach deliverance to the captives," we suppose Mr. Watson to have been guilty of holding and promulgating them. Possibly also, he repeated certain theories he had heard, as self-evident truths, from the canonized apostle of Democracy, and solemnly endorsed and reiterated by the whole nation.—The reward he received, beautifully exemplifies the freedom of our institutions, and the value of the "Union." Have Messrs. Fillmore and Webster exhausted their thunder, that they are silent concerning this act of "treason" against the "majesty of the Law?" What says the voluble Secretary of his theory that "the compact when broken on one side is broken on all sides?" Without the benefit of further expounding, his teachings will hardly benefit the Union.—*Pa. Freeman.*

SPUNKY.—Some of the Pennsylvania whigs seem a little annoyed at the impertinence of the South. One of them speaks up as follows:

We will not prolong this article. Any Southern man who supposes Gov. Johnson or the Whig party of Pennsylvania will do only means of self-preservation that remain to them. They may be wrong, but we of the North have no right to blame them for doing what we are forcing them to do, if they wish to retain any semblance of freedom.

Let no man deceive himself with the vain hope that this radicalism now represented by the Free-soil party would stop with the mere abolition of negro slavery. It is the persuasion of so many of our citizens that it would, which renders it so dangerous. The abolition of slavery by violence, against the will of the master, and without compensating them to surrender, would be a great evil, but it is one of the lightest evils to be expected from the progress of Free-soil fanaticism. We assure the public, and it is the point we wish particularly to impress upon our readers, that the abolition of negro slavery is only an incident in Free-soilism. Neither the Free-soilers nor we can foresee where they would stop. Combining as they do in one all the several classes of fanatics in the country, and being the party opposed to law, to constitutions and governments, certain it is they would not stop so long as there remained a single safeguard for individual freedom, or a single institution capable of imposing the least restraint upon lawless and despotic will. No doubt there are, honest but deceived individuals in the party, who will not go all lengths with it; but they will be impotent to restrain it, and the party itself, must augment its licentious and despotic principles unless speedily and effectually resisted by the sounder part of the community, or by the merciful interposition of Divine Providence.

DEFINITIONS.—By the Southern Press. EX-FOUNDING THE CONSTITUTION.—The right of petition.—The right to abuse and endanger half the States of the Union.

The power to admit a State.—The power to exclude half the States of the Union from all share of a common territory.

Compromise.—The vote of a majority to take all. Faithful execution of the laws.—The conquest and subjugation of sovereign States to the unlimited control of their equals.

The glorious Union.—A government of a majority without limitation of power. The right of revolution.—The right of committing treason, and of being hanged for it, if caught.

The resolutions of '38.—The right of passing resolutions, and backing out from them. The lore of Union.—The lust for monopolizing its purse and its conquests.

Christian Convention.

From the Oberlin Evangelist.

NOTES OF SPEECHES—BRITISH ANTI-SLAVERY.

Professor Finney said "It is important that we should understand how we appear to other nations with reference to our American slavery. You who have read the reports of the late religious Anniversaries in London must have noticed how greatly Christians there are grieved and surprised to find so much pro-slavery feeling among our ministers and churches. Especially are they astounded to hear that many, after having made the fairest Anti-Slavery professions on their shores, in public addresses and otherwise, have apostatized to downright pro-slavery positions, after their return home. Not a few men of high standing in the American churches, have taken noble Anti-slavery ground in Britain, but returning home, have descended into apologies for slavery which astonished and grieved our British friends. These men, if they were to revisit England, could not again be admitted to their pulpits, and scarcely to their private hospitable. In some instances this recantation to just anti-slavery principles has entailed a deep feeling of mingled sorrow and indignation. It is well that all classes in this country—not excepting those especially concerned, should be aware of these facts.

"As might be expected, British opinions and feelings as to American Slavery are various. The royalists would be glad to have our republican government explode, and they do not care how soon our slavery shall destroy it. But the masses of British people have not the least sympathy with this feeling. The sentiment of the masses is well expressed by the remark made to me by a gentleman of much intelligence: 'Your republican government is the greatest event since the Christian era—the greatest, next to the art of printing, if even it is second to that in its magnitude of interests towards human well-being. You must not let slavery blight the hopes of the race by suffering it to prostrate your republican government and your free institutions.'

"It is a notorious fact that the governments of Europe are making use of our slavery to repel all action and movement among their own subjects in regard to free institutions. Hence our position before the world becomes one of momentous interest.

"Our British friends, I was pleased to see, are disposed to be thoroughly candid in their judgments of us, and wish to understand all the difficulties which embarrass the slavery question. I admired their forbearance in that they did not seem at all disposed to advance upon us and denounce us without examination. Yet they thoroughly hate slavery and feel they have a right to condemn it as a most inhuman, unchristian, unfeeling system. Their feeling against it is daily becoming more intense. If they knew of this Convention, they would feel a deep interest in its spirit, its object and its movements, and would be in prayer for us at this moment. I was surprised to find how much more deeply they feel on the subject of slavery than most Christians do here. They take broader views of its bearings than we are wont to do."

President Mahan said:

"The impression had been made in Great Britain that this country was mainly infidel, with Garrison at its head. I was questioned in Glasgow on this point. So long as this impression prevailed, they naturally accounted for the tardiness of Christians in exposing and promoting this reform by reference to the general character of the movement as in the hands of infidels. Now they are coming to understand that Anti-Slavery principles are taking deep hold of all evangelical reformatory churches, and of course now they begin to ask in earnest—What have you done in your country to abolish slavery? Especially do they put this question to all their Transatlantic visitors. It is not enough, say they, that you come here and make good Anti-Slavery speeches; what have you done in the tug of war at home?"

"This meeting will be deemed in England one of vast importance to the cause of human well-being. So we must regard it ourselves. It is a time of crisis. There was a crisis in the life-time of our Lord, when many turned back and walked with Him no more, and when He said to the twelve—'Will ye also go away?' Such a time has fallen on the Anti-Slavery cause, and every man must define his position. If we forbear to speak for the dumb, and rise up for the oppressed, the stones in our streets will have a voice through which God will speak and be heard."

Prof. Finney endorsed and expanded the foregoing remarks upon American Anti-slavery, as being under infidel auspices; and said, "The ladies of Glasgow told me they had felt constrained to withdraw fellowship from the American infidel abolitionism. For this reason, said Prof. F., I want all men to know that this is a Christian Anti-Slavery Convention. When British Christians heard how generally their American brethren stood aloof from the Anti-Slavery movement, they ascribed the fact to its infidel character;—now let them know that Christian men are conversing together to inquire what they shall do as Christians, to rescue the church from all sustaining connection with Slavery;—nay more, how the church and all her benevolent organizations can be made efficient co-workers in overthrowing this system, the vilest the sun ever saw."

EVENING SESSION.—SPEECH OF JUDGE STEVENS.

Hon. S. H. Stevens of Madison, Iowa, occupied the desk for the evening—subject, *Pro-slavery Influence of Political Men upon the Ministry and the Churches.* He said— "This is one of the great causes which have exerted an overbearing influence in sustaining slavery. If the twenty five thousand churches in our country were to come fully out from under the pro-slavery influence of political men, slavery could not stand five years, and Calhoun in private, admitted this. I know there are ministers and churches who are exceptions to this general law of pro-slavery control—but the rule is as I have said. Daniel Webster controls the Theological Professors and schools; they the ministry at large, and all together, the churches."

The speaker then went into a political dissection of Daniel Webster, of which we only need to say that the operation was performed much as politicians do their work, and not as we like to see Christians do theirs. The President of the Convention took occasion with this sin? Just what it is in the case of every other sin—to call upon the sinner to

repent—to insist that he shall 'break off his sins by righteousness, and his iniquities by showing mercy to the poor.'

"But is this what the American churches are in fact doing in regard to this great sin? To ask such a question is to answer it—Alas, that we know the true answer so well. In one half of the States of our Union, the great mass even of professed Christians are slaveholders and their apologists. At the North they are in loving fellowship with their brethren at the South. In many cases the same ecclesiastical jurisdiction is extended over the entire Union, North and South, and in other cases the common sympathy is manifested in associate missionary operations. What is the attitude of the Northern churches generally towards slavery? Is it that of rebuke, of protest? Nay, verily.

"Is the political power of the church wielded at the ballot-box for the purpose and to the end of 'breaking every yoke and of letting the oppressed go free?' The question suggests its answer. You all know it is wielded for other, not opposite ends—alas, too often for the use of those who are oppressors of the poor. If the slaveholder is an oppressor, so is also the man who votes him into office and power, and both alike should be called on by the church to repent. Christianity therefore makes its teachings plain on this point. British churches scrupled not to exhort their members to wield their influence against West India Slavery. Shall American churches do less against American Slavery?"

"But this document now before us looks to secession. Ought it not to do so? Consider the case. Two hundred years' duration has indurated slavery—has hardened its heart and stiffened its neck, and given it a brow of brass that fears not to confront such Christianity as that of our American churches; and now the great question comes to practical issue. Shall the Christianity of our country be corrupted perpetually? Shall it remain for indefinite ages connected with this enormous sin? How much longer shall the simple testimony of our Master's gospel against this great sin be withheld?"

"In 1793 Samuel Hopkins, pastor of a church which comprised not only slaveholders but African slave trading members, proclaiming this very doctrine, and demanded in the name of God and of Christ that a discipline worthy of a God of purity, worthy of One who befriends the oppressed and abhors the oppressor, should be enforced in his own church; and so powerful were his appeals, that in his congregational church the question was settled righteously. Is it then too early now to agitate this same question? After a Bellamy and an Edwards and a Hopkins have spoken, are we indeed too hasty, too headlong, too much excited? Is it too much to ask that our own churches now should take the position of a Hopkins? For twenty long years our country has been agitated on this subject; for twenty years a few conscientious spirits have borne their testimony against slavery, backed up by a series of Divine providences, almost as significant and momentary as the plagues on Egypt, all rebuking our nation's sin, and revealing our Christian duty—and is it yet too early for effective action?"

REPORT

On the Connection of American Churches with Slavery, through their Communion and Church Fellowship.

MADE TO THE CHRISTIAN ANTI-SLAVERY CONVENTION AT CHICAGO, JULY 4, 1851.

The Committee to whom was referred the subject of the connection of the churches with slavery through their communion and church fellowship, have held the same under consideration and beg leave to report:

We assume as a fundamental principle that slaveholding in any proper sense of that term is a sin. We do not pause to offer proof of this position because we believe that if the slaveholding of this country is not a sinful practice, then it is impossible to conceive of any act of man which deserves that name, and all idea of distinction between right and wrong must be abandoned.

Assuming this proposition to be true, we pass to another, with which all are familiar, namely: the influence of a wrong action in corrupting Society is in exact proportion to the rank, dignity, and reputation of the wrong-doer.

Again, the church of Christ in rank, dignity and reputation, occupies the loftiest position of earth. She stands clothed by God with the highest possible official character; she is commissioned by our Lord Jesus Christ as his ambassador and witness, to represent the character of God and the principles of the Divine government.

Of this official character she cannot divest herself, and she wields therefore, under all circumstances and inevitably, the whole amount of influence which belongs to her station. She cannot be shorn of this influence which belongs to her station. She cannot be shorn of this influence, even by her own misconduct; because she stands before the world always as the official representative of Christ, however she may fail to present a real transcript of his spirit and principles.

If therefore she becomes a sinning body, or the patron and defender of sin, this influence of position is not thereby destroyed, nor even lessened, but its undiminished power is exerted in favor of evil. Bearing a commission from Christ, she uses the authority which it confers, to lead the world astray. She employs the key of salvation to open the gates of death; she turns the light of heaven into darkness; she converts the blood of Jesus into an instrument of ruin; and betrays souls into hell in the name of God.

If then slaveholding be sin, and if the church in her official character as the earthly representative of Christ occupies a position above all other institutions and transcends them all in influence; and she be found moreover in fraternal connection with slavery, then she affords thereby to this dreadful system the most authoritative and influential sanction of which we can conceive. Because if all the millions of earth should in their individual capacity, unite in the approval of American slavery, it would be only the opinion of frail and erring men; if all governments should legislate for its support and extension, they could claim no Divine sanction for their enactments; if all the angels of heaven should give it their countenance, this would present only the sentiment of angels; but the church has been actually and formally commissioned to utter the voice of Christ, to speak for Him, and in his name; and if she unrolls this commission

before the world, and in the name of God approves of sin, she gives to it, by this act, a character and currency among men which nothing else below the Almighty's throne can possibly bestow.

If this reasoning be correct, and if slavery is sanctioned by the church, then the most efficient support of the system is not given by political leaders nor political parties; nor must we seek for its strongest entrenchments in the constitution of the United States; but we discover that its only really impregnable defenses are those thrown around it by the church herself.

Nor is it necessary to state arguments upon the question whether most of the branches of the church do thus sanction, and by sanctioning, propagate slavery; for the highest official act of a church is the admission to its membership and communion, which is a welcome approval in the name of Christ; and when a slaveholder is thus received, the highest possible sanction is given to his character and practice; and no anti-slavery protesting through public bodies or the press, can effectually weaken the far more potent teachings of her example, these official recommendations of the churches.

Christians, individually, and the press, and public assemblies, may denounce slavery in the severest terms yet what can it avail, if the churches, acting officially, take it to their bosom in the name of God!

Who will be convinced that slaveholding is a grievous offence, or earnestly to be avoided, if the churches speaking for Christ, declare that it throws no suspicion upon a man's Christian character, that it does not exclude him from the church, nor forbid a well-grounded hope of heaven?

We are therefore from necessity, as we think, led to this conclusion, that the churches through their fellowship and communion with slavery do afford it a direct and most effective support, and if this support is withdrawn, if slavery were condemned by the churches in the name of God, it could not survive the rebuke, and would be speedily abolished.

We would also direct attention to the fact that the churches by their action on this subject present to the world false and delusive views of holiness, of the nature and mission of the church, and of the character of God.

Christ is represented in the Scriptures as the model Christian, the type and head of the Christian species, and theoretically and practically the Bible presents no lower standard than this; that each member of the Christian family should present the distinguishing characteristics of the head and type.

A Christian, therefore, must be like Christ, a Christian; and a church, consequently, must be composed of men like unto Christ. If then, the churches gather a promiscuous assembly of men, some of whom are guilty of palpable and acknowledged sin—the slaveholder being among them; if they are all seated at the table of Christ, as the church of God, the peculiar people, the holy body, the sanctified ones, surely such churches are guilty of false teaching of the most pernicious character in regard to holiness, and even in regard to God Himself who is thus officially represented as having fellowship and communion with unrighteousness, and, consequently, as unrighteous Himself.

This view becomes the more impressive and alarming, when we consider that the world obtains its theology not mainly from the Bible, nor from our religious literature, but from the practical exhibitions of truth and holiness, presented in the individual and associated action of Christians, for, by their living example they define what they mean by the terms employed in their formulas of doctrine.

The command to be holy is thus interpreted to mean, the becoming as good as a slaveholder, as righteous as a God that sanctions this iniquity.

The whole system of Christian doctrine is thus in danger of being corrupted, while the written theories of the church remain unchanged, by causing the old language to become the sign of new ideas.

The individual responsibility and duty of members in connection with slaveholding churches has also engaged the attention of the Committee, and we remark that no principle is more clearly stated in the Word of God, or more strictly acted upon in the administration of his government than that of associate responsibility, by which each member of an organic body is held responsible for the wrong-doing of the organization to which he voluntarily belongs. Each nation, each distinct community, each religious body or denomination, which by its structure is constituted one whole, is without exception so far as we are aware, treated by God as a unit, as a legal corporation, a moral partnership, each member of which is responsible for the doings of the body, while his organic connection with it remains.

The sin of the organization is the sin of the individuals who compose it, which sin is so much the more flagrant than a private offence, as the influence of the imposing public body is greater than that of an individual. From this sin and its consequences there can be no escape except in severing the organic bond, which is secession from the body.

In taking and recommending this course at this time it is important that the position of seceding Evangelical Christians should be clearly defined and correctly understood. This secession, is not for the purpose of discarding or of thrusting into the back ground those sublime and distinguished doctrines of grace which cluster around the cross of a crucified Savior, who died for our sins and who is "God manifested." It is for the purpose of vindicating those precious doctrines from the charge of sustaining oppression, by such a faithful and impartial application of them in every direction as shall render them mighty through God to the pulling down of strong holds.

It is not for the purpose of superseding or disbanding the divinely appointed institution and instrumentalities of Christianity—the church, the ministry, the Bible, the Sabbath, the public worship of God, and the ordinances of the gospel. It is for the purpose of saving these institutions and instrumentalities from desecration and disgrace, and vindicating them for their original and holy ends.

In taking this ground we countenance and do not condemn the legislation of Christ. We only discriminate between the "body of Christ" and the "man of sin," discerning between the righteous and wicked, between him that serveth God and him that serveth him not. We forbid not the "tares and the wheat to grow together until the harvest" in that "field which his world." We only claim for the church, that in distinction

from a "world lying in wickedness," it shall be the "garden of the Lord" for growing plants of righteousness, and not for the systematic cultivation of tares. We deny not that there was a Judas in the first Christian church, but we remember that he forfeited his bishopric in the church by his transgression, and was no longer "numbered" among the disciples.

The Committee regret that the little time at command prevents a more elaborate and well ordered report, and especially that we are prevented from entering into an examination of the teachings of the Scriptures upon these points, because in this as in all other moral questions, the word of God is the ultimate guide and authority.

We will confine ourselves to presenting a single point, with which however, we believe the whole instruction of the Bible is in the strictest harmony.

We are commanded to "withdraw ourselves from every brother that walketh disorderly," and nothing is more plain than that the church which persistently and after remonstrance refuses to put away a disorderly member, herself walketh disorderly, and should herself be withdrawn from.

This narrows the whole discussion to a single point—Is the slaveholder walking disorderly? Is it disorderly or not, to crush out of a man the image of God and change him into a brute, a "chattel personal," a thing? Is it walking disorderly or not, to annihilate the first and original and most precious institution of God on earth, the family, and reduce men and women to the condition of a herd of cattle? Is it walking disorderly or not, to extort from our fellow-man, through life, and without requital, the earnings of his industry? Is it walking disorderly or not, to refuse to our brother man all true knowledge of the Word of God, to blind his eye so that he cannot perceive the way to the cross, and for our selfish purposes, not only to crush all his hopes for this world, but ruin his soul forever? Is a brother walking disorderly, and according to the practice and in the spirit of Jesus, when he walks through blood and tears, shed by his own injustice and cruelty, and over the scarred bodies, the crushed rights, the blighted hopes and ruined souls of men?

If these things are disorderly, then the command of the apostle and of Christ through him is explicit: from such an one we must withdraw; and if our church sanctions the disorderly walk, the scriptures are equally clear:—"Come out from among them."

REPORT

On the Connection of American Churches with Slavery through their Home Missions.

MADE TO THE CHRISTIAN ANTI-SLAVERY CONVENTION AT CHICAGO, JULY 4, 1851.

BY PRESIDENT J. BLANCHARD.

Resolved, 1. That Home Missions rest upon the obvious and scriptural principle that the spiritually strong should support and aid the weak, and that those who have the bread of life should impart to those who have it not.

2. That Home Missions generally in this country have heretofore been conducted upon the principle that the members of churches, present and absent, may hold slaves, and that consequently the members of Home Mission churches actually have held and do hold slaves in all parts of the country where slaveholding is permitted by law.

3. That in the judgment of this Convention, churches whose members are permitted to hold slaves are a source of corruption to the gospel of Christ for the simple reason that professing to teach and represent the religion of Christ, they do actually teach only religious sentiments and observances, omitting that "judgment" or justice which is among the weightier matters of the law, and that consequently the members of Home Mission churches actually have held and do hold slaves in all parts of the country where slaveholding is permitted by law.

4. That it therefore follows that most of the Mission Boards, ecclesiastical and voluntary, which now receive and disburse by far the largest proportion of Home Mission funds raised by the evangelical churches of this country, are planting and sustaining a religion which is fatally adulterated: "another gospel" which yet is not another.

5. That without sitting in judgement upon the motives of the men who have hitherto managed Home Missions, and without denying or depreciating the good which has been done or claiming perfection for ourselves; it is the object and intention of this Convention to labor and pray for the casting out of slavery from Home Missions in this country.

6. That for this purpose a committee be appointed to ascertain as may be done in the course of the year ensuing, the number of Slaveholding Home Mission churches of all denominations in this country; the number of slaves owned by the members of said churches; and generally the statistics of slaveholding Home Missions in this country; and report the same to a future Convention as a basis of further action. (Committee: J. Blanchard, J. E. Ambrose, E. Goodman, Spencer of Peoria, J. B. Markham.)

7. That in the mean time measures be taken by the present Convention through the employment of agents, correspondence or otherwise, to have the question submitted to each of the Home Mission churches in Ohio, Indiana, Illinois, Michigan, Wisconsin, and Minnesota, and to ascertain either by a vote of each church, or a paper circulated for signatures, whether the members of these churches do or do not wish to be allied through their respective Boards to slaveholding churches in the slave States, and that the result of this enquiry be laid before a future Convention.

8. That in order to enable said churches to decide on their duty intelligently, the practical working and the moral and religious effect of slaveholding Home Missions upon the country and upon religion in general be clearly stated to them with the objections taken by Convention to missions conducted upon such principles;—to wit:

(1.) That a Mission Board which aids some slaveholding churches proclaims its willingness to allow slaveholding in all its churches, and that nothing but the laws of the free States prevents the introduction of slavery into all their churches, and that such a Board, is a slavery-propagating Board, and that the secretaries, agents and appointing committees of Boards are engaged in propagating a corruption of the religion of Christ, and therefore they are to be considered as brethren walking disorderly and to be earnest and faithful remonstrance.

(2.) That Home Mission churches in free States, aided by Boards which support slaveholding churches in slave States, are morally, and by their annual contributions which go to the general fund, partakers of the sin of those slaveholding churches, and they are therefore "going with a multitude to do evil."

(3.) Convention further hold that the success of the Wesleyan Methodist and of Rev. John G. Fee, and others, in establishing churches in slave States, proves that it is practicable to plant the South with a slavery-excluding gospel, and that measures are taken to collect and report to a future Convention information necessary to carry forward this great object.

(4.) Convention object to sending young ministers from free States to preach an anti-slavery gospel and administer a pro-slavery discipline in slaveholding churches as calculated to break down their consciences, and found their understandings on moral subjects, and to corrupt their hearts by a fatally altered religion; and that this Convention have reason to believe that many once worthy young men and ministers, have been already so corrupted.

(5.) That this Convention object to those Home Mission Boards which sustain slavery as above explained, that they tend to give respectability to slaveholding in the whole country, and that the slaveholding churches which they establish must continually prove curses rather than blessings where they are planted, and that reactively, they are fast corrupting the sentiment of the churches at home.

Your committee therefore recommend that the execution and carrying out of these measures be entrusted to a committee with power to raise the needed funds and employ the necessary agencies, responsible to God and to the future Convention to which they are to report.

Anniversary of the Western Anti-Slavery Society.

The Executive Committee of the Western Anti-Slavery Society, hereby give notice that the Annual Meeting of the Society will be held in the neighborhood of Mr. Union, Stark Co., Ohio, a distance of three or four miles from Alliance on the Cleveland and Pittsburgh Railroad. The meeting will commence on Sunday the 24th of August, at 10 o'clock, A. M., to continue for three days. The first day will be devoted to the discussion of the important principles and measures of our enterprise.

PARKER PILLSBURY, C. C. BURLEIGH, and perhaps others from the East, will be present, imparting interest to the occasion by their eloquence and aiding in the important deliberations. The many and unparalleled interests connected with our cause—its present interesting position—the favorable condition of the public mind for pressing its claims, will urge upon all the friends of freedom without any agency of ours, the importance of this annual assembly. The Committee do, however, earnestly invite all the members and friends of the Society, to come up on this occasion and give to the cause the encouragement of their presence and the aid of their counsel in securing more vigorous and efficient efforts than we have heretofore been able to adopt.

In behalf the Executive Committee,

SARAH McMILLEN,

SECRETARY.

Temperance.

Come to the Temperance Celebration and Pic Nic, to be held in Randolph, in a Grove on Friday the 15th day of August next. A general invitation is given to the citizens of the adjoining Townships. Come parents and bring your children that they may be entertained by an address that will be delivered expressly to them. Several able speakers from a distance are expected to be present.

The sweet songs that will be heard from the Randolph choir, led by Professor Morse, will add much to the interests of day.

A Free Dinner will be served to both old and young.

By order of the committee of arrangements. C. HANCOCK, Mrs. W. J. DODGE, AUSTIN COLEMAN, S. S. WARD, W. J. DODGE, J. F. SWALLOW, J. C. BRANNEN, HUBON MORSE, HUBON MORSE, M. W. STOUT.

Randolph, July 25, 1851.

Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities. Chas. Douglass, Berea, Cuyahoga county, Ohio. Timothy Woodworth, Litchfield, Medina co., O. Wm. Payne, Richfield, Summit co., Ohio. T. E. Bonner, Adrian, Michigan. Jesse Scott, Summittown, Belmont Co. Z. Baker, Akron, Summit Co. H. L. Snaalby, Randolph, Portage Co. Mrs. C. M. Latham, Troy, Geauga, Co., O.

July 21, 1891.

Miscellaneous.

Enfranchisement of Woman.

From the Westminster Review.

The Westminster Review for July contains an able discussion of the question of Women's Rights. It is of importance for its intrinsic excellence as well for the fact that it indicates that the benevolence and intellect of Great Britain is awake to the importance of the question and appreciates the justice of its demand. The writer after referring to the Ohio Convention whose detailed proceedings he had never seen,—proceeds to speak more particularly of the Worcester Convention. After quoting its Resolutions it proceeds to say of them:—

It would be difficult to put so much true, just, and reasonable meaning into a style so little calculated to recommend it as that of some of the resolutions. But whatever objection may be made to some of the expressions, none, in our opinion, can be made to the demands themselves. As a question of justice, the case seems to us too clear for dispute. As one of expediency, the more thoroughly it is examined, the stronger it will appear.

JUSTICE OF THE CLAIM.

That women have as good a claim as men have, in point of personal right, to the suffrage, or to a place in the jury-box, it would be difficult for any one to deny. It can not certainly be denied by the United States of America, as a people or as a community. Their democratic institutions rest avowedly on the inherent right of every one to a voice in the government. Their Declaration of Independence, framed by the men who are still their great Constitutional authorities—that document which has been from the first, and is now, the acknowledged basis of their polity, commences with this express statement:—

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

We do not imagine that any American democrat will evade the force of these expressions by the dishonest or ignorant tergiversation that "men" in this memorable document, does not stand for human beings, but for one sex only; that "life, liberty, and the pursuit of happiness" are "inalienable rights" of only one moiety of the human species; and that "the governed," whose consent is affirmed to be the only source of just power, are meant for that half of mankind only, who, in relation to the other, have hitherto assumed the character of Governors. The contradiction between principle and practice cannot be explained away.

A like dereliction of the fundamental maxims of their political creed has been committed by the Americans in the flagrant instance of the negroes; of this they are learning to recognize the turpitude. After a struggle which, by many of its incidents, deserves the name of heroic, the Abolitionists are now so strong in numbers and influence that they hold the balance of parties in the United States. It was fitting that the men whose name will remain associated with the extrication of the aristocracy of color, should be among the originators, for America and for the rest of the world, of the first collective protest against the aristocracy of sex; a distinction as accidental as that of color, and fully as irrelevant to all questions of government.

Not only to the democracy of America, the claim of women to civil and political equality makes an irresistible appeal, but also to those radicals and chartists in the British islands, and democrats on the Continent, who claim what is called universal suffrage as an inherent right, unjustly and oppressively withheld from them. For with what truth or rationality could the suffrage be termed universal, while half the human species remain excluded from it? To declare that a voice in the government is the right of all, and demand it only for a part—the part, namely, to which the claimant himself belongs—is to renounce even the appearance of principle. The Chartist who denies the suffrage to women, is a Chartist only because he is not a lord; he is one of those levelers who would level only down to themselves.

ARGUMENT FROM ANALOGY.

Even those who do not look upon a voice in the government as a matter of personal right, nor profess principles which require that it should be extended to all, have usually traditional maxims of political justice with which it is impossible to reconcile the exclusion of all women from the common rights of citizenship. It is an axiom of English freedom that taxation and representation should be co-extensive. Even under the laws which give the wife's property to the husband there are many unmarried women, who pay taxes. It is one of the fundamental doctrines of the British constitution, that all persons should be tried by their peers; yet women whenever tried, are tried by male judges and a male jury. To foreigners the law accords the privilege of claiming that half the jury should be composed of themselves; not so to women. Apart from maxims of detail, which represent local and national rather than universal ideas; it is an acknowledged dictate of justice to make no degrading distinctions without necessity. In all things the presumption ought to be on the side of equality. A reason must be given why anything should be permitted to one person and interdicted to another. But when that which is interdicted includes nearly everything which those to whom it is permitted most prize, and to be deprived of which they feel to be most insulting; when not only political liberty but personal freedom of action is the prerogative of a caste; when even in the exercise of industry, almost all employments which task the higher faculties in an important field, which lead to distinction, riches, or even pecuniary independence, are fenced round as the exclusive domain of the predominant sex, scarcely any door being left open to the "dependent class," except such as all who can enter elsewhere disdainfully pass by; the miserable expedients which are advanced as excuses for so grossly partial a dispensation, would not be sufficient, even if they were real, to render it other than a flagrant

injustice. While, far from being expedient, we are firmly convinced that the division of mankind into two castes, one born to rule over the other, is in this case, as in all cases, an unqualified mischief; a source of perversion and demoralization, both to the favored class and to those at whose expense they are favored; producing none of the good which it is the custom to ascribe to it, and forming a bar, almost insuperable while it lasts, to any really vital improvement, either in the character or in the social condition of the human race.

OBJECTION FROM CUSTOM.

These propositions it is now our purpose to maintain. But before entering on them, we would endeavor to dispel the preliminary objections to which, in the minds of persons to whom the subject is new, are apt to prevent a real and conscientious examination of it. The Chief of these obstacles is that most formidable one, custom. Women never have had equal rights with men. The claim in their behalf, of the common rights of mankind, is looked upon as barred by universal practice. This strongest of prejudices, the prejudice against what is new and unknown, has, indeed, in an age of changes like the present lost much of its force; if it had not, there would be little hope of prevailing against it. Over three-fourths of the habitable world, even at this day, the answer, "it has always been so," closes all discussion. But it is the boast of modern Europeans, and of their American kindred, that they know and do many things which their forefathers neither knew nor did; and it is perhaps the most unquestionable point of superiority in the present before former ages, that habit is not now the tyrant it formerly was over opinions and modes of action, and that the worship of custom is a declining idolatry. An uncustomary thought, on a subject which touches the great interests of life, still starts when first present; but if it can be kept before the mind until the impression of strangeness wears off, it obtains a hearing, and as rational a consideration as the intellect of the hearer is accustomed to bestow on any other subject.

In the present case, the prejudice of custom is doubtless on the unjust side. Great thinkers, indeed, at different times, from Plato to Condorcet, besides some of the most eminent names of the present age, have made emphatic protests in favor of the equality of women. And there have been voluntary societies, religious or secular, of which the Society of Friends is the most known, by whom that principle was recognized. But there has been no political community or nation in which, by law, and usage, women have not been in a state of political and civil inferiority. In the ancient world the same fact was alleged, with equal truth, in behalf of slavery. It might have been alleged in favor of the mitigated form of slavery, serfdom, all through the middle ages. It was urged against freedom of industry, freedom of conscience, freedom of the press; none of these liberties were thought compatible with a well-ordered State, until they had proved their possibility by actually existing as facts. That an institution or a practice is customary is no presumption of its goodness, when any other sufficient cause can be assigned for its existence. There is no difficulty in understanding why the subjection of women has been a custom. No other explanation is needed than physical force.

That those who were physically weaker should have been made legally inferior, is quite conformable to the mode in which the world has been governed. Until very lately, the rule of physical strength was the general law of human affairs. Throughout history, the nations, races, classes, which found themselves the strongest, either in muscles, in riches, or in military discipline, have conquered and held in subjection the rest. If, even in the most improved nations, the law of the sword is at last discountenanced as unworthy, it is only since the calamitated eighteenth century. Wars of conquest have only ceased since democratic revolutions began. The world is very young, and has but just begun to cast off injustice. It is only now getting rid of negro slavery. It is only now getting rid of monarchical despotism. It is only now getting rid of hereditary feudal nobility. It is only now getting rid of disabilities on the ground of religion. It is only beginning to treat any men as citizens, except the rich and a favored portion of the middle class. Can we wonder that it has not yet done as much for women? As Society was constituted until the last few generations, inequality was its very basis; association grounded on equal rights scarcely existed; to be equals was to be enemies; two persons could hardly co-operate in anything, or meet in any amicable relation, without the law's appointing that one of them should be superior to the other. Mankind have outgrown this state, and all things now tend to substitute, as the general principle of human relations, a just equality, instead of the dominion of the strongest. But of all relations, that between men and women being the nearest and most intimate, and connected with the greatest number of strong emotions, was sure to be the last to throw off the old rule and receive the new; for in proportion to the strength of a feeling, is the tenacity with which it clings to the forms and circumstances with which it has even accidentally become associated.

When a prejudice, which has any hold on the feelings, finds itself reduced to the unpleasant necessity of assigning reasons, it thinks it has done enough when it has re-asserted the very point in dispute, in phrases which appeal to the pre-existing feeling. Thus, many persons think they have sufficiently justified the restrictions on women's field of action, when they have said that the pursuits from which women are excluded are unbecoming, and that the proper sphere of women is not politics or publicity, but private domestic life.

A Recommendation

TO A FRIEND WANTING A BOOK-KEEPER.

I commend to your favor the bearer, dear sir. As a book-keeper none can excel him; He has kept a full score of my books for a year. And when to return them I tell him—He vows and protests that he will do so to-morrow.

He's a capital book-keeper, 'faith! to my sorrow! [Charleston Standard.

From the Cayuga Chief.

The Mad House.

BY GEORGE LIPPARD.

NEAR unto where I live there is a Mad House. It is surrounded by high walls, with two noble buttresses before its gloomy portals. From its grated windows you can command a beautiful sketch of fields and meadows, and green woodlands,—all bathed in the May sunshine. The other day, impelled by curiosity (having heard much of the Mad House), I went thither, and passing from the glad sunshine, I soon stood in a vaulted hall, which was full of shadows, only broken by a few struggling rays. The Keeper (or Superintendent) confronted me there; he is a portly man, with a round smiling face, and pleasant eyes, almost hidden in wrinkles. There is an odor of pleasant respectability about him. Stating my object, I was conducted through a number of cells or rooms, where almost every phase of madness, met my sight,—from the melancholy to the raging madman. Much impressed by what I had seen, I thanked the Keeper, and was about bidding him good bye, when he remarked,

"But you have not seen the most curious sight of all," he said, twirling his watch chain. "Our hopeless cases. So we call them. Just step this way. It's a sight worth seeing."

"Hopeless cases?" I echoed as I followed him through a long corridor,—it was a very dark and gloomy passage,—"How so?"

"Hush!" responded the Keeper, "we're near 'em now. We call 'em hopeless because they are actually beyond all cure. We can cure the raging madman, but these fellows—O! my! they're desperate cases!"

"Thus speaking he led me along the corridor, until we came to a narrow door.

"You see we keep 'em in a room by themselves. They seem perfectly quiet, but you should just hear 'em talk! If you'll step into this closet, you can see 'em through a hole in the wall, and you can likewise hear 'em talk. O! my! aint they mad?"

He opened the door and I stepped into a dark closet,—dark save that some gleams of light came through a circular hole in the wall.

"Look and listen!" said the good humored Keeper.

Applying my eye to the aperture, I beheld a circular room, without windows, but with its ceiling rising into a Dome. Through this Dome, the sunlight fell upon thirty or forty men and women who were seated in a circle. These were the mad men and mad women, upon whose worn and pallid faces the sunlight fell, with a sort of melancholy radiance. Seated in a circle, they conversed in low tones, their eyes flashing as they whispered to each other. The scene struck me with something of awe. If you could here see this circle of mad men and women, you would never have forgotten those pallid faces and burning eyes.

"Listen!" whispered the Keeper—"They're mad as Topot. You see they talk to each other all day, and the talk goes round the circle. It will make you laugh to hear 'em. Hark! the one now speaking was a preacher once,—that fellow with the broad forehead and deep-set eyes. Hush!"

And bending my ears to the aperture, I listened as the mad preacher spoke—

"My friends," said he, gazing upon the circle of mad men and women, "Jesus Christ came to this world to heal physical as well as moral evil. He taught us to pray, 'Thy Kingdom come.' This will be done on earth as it is done in Heaven; and it was therefore his object to remove physical as well as spiritual evil from the face of the earth. The preacher who teaches the poor to endure all forms of poverty, misery and wrong in this world, under the hope of compensation in the next,—who tells the mass of mankind that they were born to suffer, toil, to die for the benefit of a few,—who excuses all forms of wrong done upon poor humanity by lordly or priestly power, with this world, 'You were born for this, good people,'—the preacher, in fact, who preaches the spiritual without, at the same time, preaching the temporal redemption of the millions, is a Liar unto Christ, and a blasphemer before God!"

"Just think!" whispered the Keeper—"Just think! How would such doctrine sound in our churches! It's well his rich congregation looked him up here. But hark again!"

And I listened to this singular group of moral people as they spoke one by one. I will try and record their exact words.

"It is not right," said a mad laborer. "It is not right, no, no, it is not right, that I should work all my life for just enough to keep body and soul together, while the capitalist grows fat on my labor and the labor of such as me."

I ought to have a chance to cultivate my mind as well as work my body. I ought indeed! For I am an immortal soul as well as a working machine, I am!"

"It is not right," said a mad Woman, she was young though very pale, and with a black semi-circle under each sunken eye. "It is not right, that a girl like me, who meant to do what was good and true, should be forced for want of food to sell my body to pollution! There's ten thousand such as me in New York city, who are forced by temptation, by poverty, by bitter want of bread, to throw themselves into living damnation. This is not right! Every third year ten thousand such as these, sink into death, in the hospital or the ditch, and a new ten thousand take their place. Ten thousand sisters and daughters, O! this is not right, indeed, indeed it is not right!"

"Money is not the great object of our lives," said a mad Merchant. "Buying cheap and selling dear, is not the whole duty of man. Upon my word it is not. We who sell should be the friends and not the tyrants of those who produce. It is not right, that so many of our merchants should be forced by the 'curse of trade' to sell Christ and Humanity, for a rise in the price of dry goods or even for an advance on Cotton. I hardly think it's right!"

Next a mad Child spoke,—he was a Boy, who from six years of age had been in the Factory, sixteen hours per day. His voice went through me like an arrow.

"Christ said, 'Suffer little children to come unto me for of such is the Kingdom of Heaven.' Now how can I go to Christ? You took me, when I was little more than a baby,—you did not send me to school,—oh, no,—you put me in the Factory, and there you worked me,—worked me,—until I am what I am!"

He stretched forth his bony hands, and the sunlight shone upon his face, which was old with precocious misery. "Now what did Christ say to the like of me? I am

not a child, I am not a man, I am not a soul,—I am only a working machine! O, rich folks, who take poor men's children, to work in your Factories, you may depend there's something wrong in your conduct,—that is, if Christ is right!"

And after this mad Child, a strange mad Man spoke—he formerly had been Keeper of Auburn prison:

"You talk of reforming the criminal," he said, "and yet you let him out to the highest bidder, who is therefore bound to get as much work out of him, as he can. You give the Convict a Bible, but (when his work is over) you shut him up in a stone coffin, where there is scarcely light enough to see his hand before his eyes, much less read his Bible.—This I don't think is altogether right. And then, even as you talk of the mild and humane system of your prison, you torture Convicts until they confess, (they did the same thing in the Inquisition, but it is not right!) you drench them on the skull, with shower baths, until they're mad, you chain their extended arms to heavy iron bars, until their eyes start from their sockets; you hunt and hound and hack God's Image, there in Auburn prison, until it looks more like the Image of a damned soul, than the Image of the living God. This you do in the names of Philanthropy and Reform—but upon my word, I hardly think that it is right. I rather reckon that it is not!"

"And as for me," said a mad Mechanic—"do you call it right, to make me a free Mechanic, work for the same wages, as one of your scourged Convicts? I have my workshop,—is it right, for the great State of New York, to oppose a Convict workshop to mine, and force me to come down to State prison wages, before I can obtain bread? You tell me what a noble fellow I am on election days—but, I'm afraid your State's prison system is not altogether right!"

But why prolong this sketch of these cases of hopeless madness? There was a mad Philosopher who believed that the fine comes, when Society will be re-organized, and man lifted up from the abyss of social misery. There was a mad Politician, who looked upon the Presidential Campaign, which happens every four years, as a wretched swindle, having only for its object, the elevation of one man to power, so that he might reward some hundred thousand political gamblers,—there was a mad Author who looked upon Literature as a curse, save where it directly aided the elevation of the great mass of mankind. It was the maddest party you ever saw.

"Aint it good they're locked up here?"—said the Keeper, as we turned away. "And yet," said he, "I am afraid there's a great many just such mad folks loose in the world, and that some day they'll bring their mad ideas to pass."

"And so am I," I answered, with a shudder.

Are you not also afraid, reader?

"The Man who don't take the Papers,"

Was in Circleville a few days ago, as we learn from the Herald of that place, which paper says, he brought his whole family in a two horse wagon. He thought the "New Constitution" had been adopted, and was rejoicing because no more railroads, turnpikes or bridges could be built. He still believed General Taylor was President, and wanted to know if the "Camechankins" had taken Cuba, and if so, where they had taken it. He had sold his corn for 25 cents—(the price being 31)—but upon going to deposit the money they told him it was mostly counterfeit, the only genuine bills being on the late "Bank of Circleville." The only hard money he had was some 3 cent pieces, and those some sharper had run on him for half dimes! His old lady smoked a cob pipe and would not believe that anything else could be used. One of the boys went to a blacksmith's shop to be measured for a pair of shoes, another mistook the market-house for a church. After hanging his hat on a meat hook, he piously took a seat on a butcher's stall, and listened to an auctioneer, whom he took to be a preacher. He left before "meetin'" was out, and had no great opinion of the "sarinint." One of the girls took a lot of seed onions to the post office to trade them for a letter. She had a baby which she carried in a sugar trough, stopping at times to rock it on the sidewalk. When it cried, she stuffed its mouth with an old sock, and sung "Barbara Allen." The oldest boy had sold two coonskins and was on a "bust."

When last seen he had called for a glass of soda and water, and stood soaking ginger-bread and making wry faces. The shopkeeper mistaking his meaning, had given him a mixture of sal soda and water, and it tasted strongly of soap. But "he'd" heard tell of soda and water, and was bound to give it a fair trial, puke or no puke. Some "town feller" came in and called for lemonade with a "fly in it," whereupon our "soaped" friend turned his back and quietly wiped several flies into his drink.

We approached the old gentleman and tried to get him to subscribe, but he would not listen to it. He was opposed to all "infernal improvements," and he thought "harmin," was a very wicked invention, and cultivated nothing but vanity and vexation."—None of his family learned to read but one boy, and he "taught school awhile and then went to studying wiginity."

The Spirit of Liberty.

FROM THE "BLACK SAXONS," BY WILLIAM H. DAY.

It dwells among the mountains,—It lingers in the vale,—'Tis gurgled from the fountains,—It speaks in every gale.

'Tis heard where Mother Ocean Her dashing spray doth pour, And where in wild commotion The waking billows roar.

All nature bears its impress, And owns its ruling rod—The impress of the Deity, The voice of Nature's God.

MOVE ON.—If you are ever to be anything, you must make a beginning; and you must make it yourself. The world is getting too practical to help drones and push them along, when there is a busy hive of workers, who, if any thing live too fast. You must lift up your own feet, and if you have a pair of clogs on which chatter about your heels, they will soon be worn off and left behind on the dusty pathway.

New Daily Paper in Boston.

A LARGE number of earnest Friends of Freedom, dissatisfied with the present condition of the Party Press, and desirous of having an organ which shall set forth, temperately but fearlessly, their sentiments and principles, have come forward and contributed, each one his mite, to a Fund for that purpose.

That Fund has been placed in the hands of Trustees who will publish in the City of Boston, on the First Day of January, 1851, a new Daily Paper, to be called

THE COMMONWEALTH,

and continue to publish the same EVERY MORNING, except Sunday.

It will set forth the principles of the FREE SOIL PARTY; but it will be truly A FREE PAPER, and not the bondswoman of any cause, or party, except that of Freedom, Truth, and Humanity.

THE POLAR STAR toward which it will ever point will be THE RIGHT; but the right of ALL.

It will recognize the obligation of Law, the necessity of Order, and the duty of Peace and Good Will to men.

No pains or expense will be spared to render it a Good Daily Paper; a Commercial, Political, and Literary Paper, worthy the men who create it, and the sentiments which it will represent.

The names of the Editors will be announced hereafter.

The Price of the Daily will be Five Dollars—of the Weekly, Two Dollars—always in advance.

Subscriptions and applications for Advertisements received for the present at No. 5 Water street.

S. G. HOWE, WILLIAM JACKSON, F. W. BIRD, JOHN P. JEWETT, Trustees.

ANTI-SLAVERY BOOKS!!

THE following are for Sale at the SALEMAN BOOKSTORE.

Jay's Review of the Mexican War.

The Young Abolitionists, by J. E. Jones.

Liberty Bell.

Douglas's Narrative.

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Brown's Anti-Slavery Harp.

Archy Moore.

Slavery Illustrated in its effects upon Women.

Despotism in America.

Church as it is, the forlorn hope of Slavery.

Brotherhood of Thieves.

Slaveholder's Religion.

War in Texas.

Garrison's Poems.

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Phillips Wheatley's Poems.

Condition of the People of Color.

Legion of Liberty.

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Madison Papers.

Phillips' Review of Spooner.

Distinction.

Moody's History of the Mexican War.

Letters and Speeches of Geo. Thompson.

And various other Anti-Slavery Books.

Pamphlets. Also a variety of other Reform publications; such as

Equality of the sexes, By Sarah M. Grimké.

May's Discourse on the Rights and Condition of Woman.

Auto-biography of H. C. Wright.

James Doyle's letter to Garrison.

Pious Frauds, Pillsbury.

Health Tracts.

Water-Cure Manual.

Female Midwifery.

N. P. Rogers' Writings.

Theodore Parker's Sermons.

Barton's Non-Resistance.

George S. Burleigh's Poems.

&c. &c. &c.

Also a General assortment of Books, Miscellaneous, Scientific and Literary.

BARNABY & WHINERY.

YANKEE NOTION STORE.

Pedlar's Goods at Wholesale.

AT prices lower than at any other place West of the Alleghenies. Merchants and Pedlars are invited to call and see, (as seeing is believing) and we will give them the proofs of the cheapness of our stock, which is principally received directly from the manufacturer and importer and

Consists in part of Italian and American

Sewing Silk, Spool Thread,

Patent Thread, Shoe do

Combs, Buttons,

Books and Eyes, Brads,

Laces, Edgings,

Pins, Insertions,

Hair Oils, Suspenders,

Fancy Soaps, Hosiery,

Perfumery, Gloves, &c. &c. &c.

Envelopes, Cap Paper,

Letter Paper, Fancy Note Paper,

Portfolios, Metal Pens,

Blankets, Lined Braid,

Port Monnaie, Silk Braid,

Fans, Shoe Thread,

Zephyr, Business Cards,

Purses, Needles, &c.

Just received and for sale at the Yankee Notion Store, North Side of Main St., Salem, O., a large assortment of Spool Silk in boxes, warranted to be of the best quality, and each spool to contain the stated quantity of silk.

Also splendid PAPER MATCH Buttons, a new article just coming into the market.

Our stock will be constantly renewed through Bancroft & Lee of Philadelphia. June 18, 1851. SAML BROOKE.

Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain Engines for any purpose to call before contracting elsewhere.

REFERENCES.

J. P. Story, Waukesha, Waukesha, Co., Wis. James Herrick, Twinsburg, Summit, Co., Ohio. Mr. Tappan, Ravenna, Portage County, Ohio. Stow & Taft, Braceville, Trumbull County, O. Moor & Johnson, McConellsville, Morgan Co., O. Wm. Hamilton, Pennsylvanian, Morgan Co., O. Edward Smith, Salem, Columbiana County, O. J. & Wm. Freed, Harrisburg, Stark County, O. Jordon & Co., Bloomfield, Trumbull Co., O. John Wetmore, Canfield, Mahoning County, O. THO'S SHARP & BROTHERS, Salem, May 30, 1851.

Anatomy, Physiology and Medicine.

The subscriber would respectfully announce that he is supplied with an increased number of superior facilities—having recently made new purchases—for demonstrating the subjects pertaining to the science of medicine; having a French Osteo-medical Manual; Skeletons, Dried Preparations; Life sized, and hundreds of other Anatomical Plates; a collection of the most approved colored plates for illustrating medical botany, large supply of Surgical instruments and plates and splendid pathological illustrations, besides a well selected modern library containing works on all the various branches, affording an opportunity of no ordinary character to ladies and gentlemen for speedily and thoroughly acquiring such information.

It being my design to continue to teach, it shall be as heretofore, no less my pleasure than desire to make all the instructions and demonstrations practical.

Those intending to study medicine would do well to commence at an early period.